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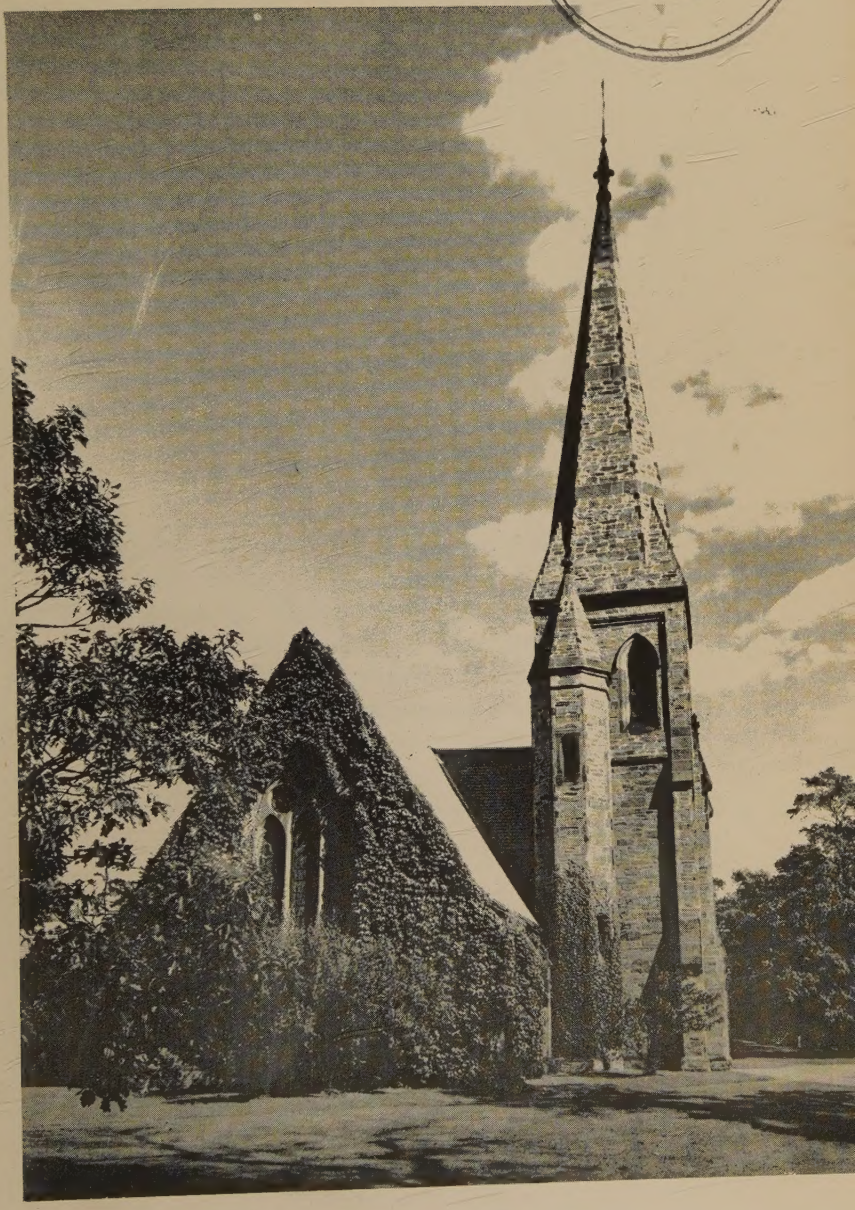

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About this issue . . . .

In this final issue of volume iv, the JOURNAL is happy to have important statements from two distinguished members of the ETS community on subjects close to the conscience of every Christian.

Tom Gibbs is a senior from Evanston, Illinois. He received his B.A. from Amherst in 1951, and after a year at the University of Chicago Law School he served three years in the United States Army. Following his ordination in May, he will serve in the Missionary District of the Virgin Islands.

Bishop Lawrence, '14, needs no introduction to the ETS Community. Since his retirement as Bishop of Western Massachusetts he has become executive director of the Personnel Information Service of the Province of New England, a pilot project undertaken by this Province to make more effective the strategy of the Church in the use of its clergy. Bishop Lawrence's headquarters are now in Room 11 of Lawrence Hall; we here at the School count ourselves fortunate in having him here with us.

CHURCH, CULTURE, AND RACIAL PREJUDICE

by Thomas W. Gibbs III

Within recent years, spear-headed by incidents in Missouri, Alabama and Arkansas, we have learned (if we did not know it before) that easy optimism in the process of eradicating racial prejudice is unwarranted. In this respect Christianity is particularly guilty. The churches have long been strongholds of moral pronouncements, but from that steady flow of words has come little concrete implementation of lofty ideals.

The Churches have a concept of brotherhood and Christian love. These phrases have a utopian ring; they exist in a world where thought enjoys perfect freedom provided it flows into a particular channel at a particular speed, with no deviation, no challenge, no protest in the sphere of action. What one believes and professes must never interfere with what one does. This is, of course, contrary to Christ and to the teaching of Christ -- yet "Incarnation" is all to easily confined to that area where words do not apply and is "for use on Sunday only."

This is not to say that all are guilty; were that the case, there would be no point even in discussing the problem. But so many are guilty, leaders and followers, that it may not be useless to cut away the verbiage in the hope that the faith thus exposed will be a faith strong enough and robust enough to motivate the few.

The Rule of Christ, brotherhood, love, community of believers, the fellowship of the elect, The Faith -- all this could be such a foundation for our whole way of life that all problems would be resolved in terms of our belief in the brotherhood of man and the Fatherhood of God. Of course, this does not mean that all are equal: "some pigs are more equal than others" -- but it would

guarantee the integrity and respect of and for the individual as a person.

In the main, however, we are now in a position where the foundation upon which we have based our ethical and moral behavior has slipped; it is constantly slipping, and no substitute is replacing it. We are left with a vacuum, and if this vacuum is not filled with something just and good it will of necessity be filled with something undesirable. In our case, the foundation which has been and is slipping away is Christianity. We are not reinforcing the weak areas nor are we repairing the breaks. The Church is failing and most of the blame must rest with the Church.

The controls which the Church once exercised upon society have been broken by the advent of industrialization and modernization. Scientific and technological progress have so outstripped religious and moral development that we find that the two factors seem diametrically opposed, to the extent that progress in either area seems to be at the expense of progress in the other. There is culture and there is faith. There is action and there is belief. There is the world -- but there is also Christ.

It is only in the area of social justice that I see any solution to the problem of racial prejudice. It is no longer sensible or fruitful to meet this problem with pious pronouncements and expect a solution. The solution must be in Faith applied to a world of struggle; Christ applied to culture. We often hear the churches speak about "redeeming culture;" but there is always some question as to the relevance of their speech to culture.

What, then, is the relevant claim which must be made in dealing with this problem? It is justice. As a group, the Negro is more and more concerned with justice -- with what he is due, as a citizen,

under the law. No longer is there a tendency to seek universal acceptance or to win the love of all mankind -- to say nothing of mankind residing in these United States. Rather, as a citizen of this country certain rights and privileges are due him, and these the Negro demands. With this shift in orientation, the problem and its solution are another step removed from the level of faith and of Christianity. The Negro despairs of any solution from the Church -- perhaps, judging from history, rightly so.

The new emphasis is not even on so-called natural law; it is on positive law, the codified rules and regulations and precepts within which the citizens of a country live. The important considerations are Constitutions and statutes, not faith and creeds. The goal is justice in the social order, not partial entrance into a partly realized but none the less nebulous kingdom. This attitude may be cynical and pessimistic. But within the framework of the Negro's existence, it is very realistic.

When we speak of justice we think of the Morally Good. But to be realistic, we must also -- if not primarily, at least with equal emphasis -- think of man-made relationships, conditions and institutions with all their ramifications. One could quibble long and loud about the close inter-connection of love and justice, that love not justice is the highest good, and even agree that love is more personal than justice. The plea is still for justice. Justice, all that is due is demanded, nothing more, nothing less. Too long, all too long, the Negro has waited for love to operate -- and not only the Negro, but other minorities as well -- and the consequence of expecting love from a western, Christian culture is historically evident. Love does not operate and yet it serves as an ideal to cloak a myriad of injustices.

A shift in emphasis, a reinterpretation is necessary so that the words, the preposterous ideal are not postulated as the solution; a solution which

speaks convincingly in theory, and actually never grapples with issues. As a person, a citizen, what am I due under the law? What are my rights and privileges as an American? These are questions to be answered, and in the answers we find the solution. We know, quite well, what the promise of faith is, but it is not the solution to this particular problem. Faith and patience, time and patience, these are well-worn and time-honored answers, but they do little to alleviate the suffering of the present. "Thou shalt love thy neighbor as thyself." This is beautiful, magnificent; but how does it operate within culture? If this love produces justice there is no quarrel; but then, neither is there a problem. It has been suggested that if there is true love there will be justice. The problem exists, we must conclude there is neither love nor justice, neither is culturally operative. We pray to "Our Father," but we are not brothers. Thus, the gulf between belief and action, between the Faith and culture exists.

Of course much wrong has been committed in the name of justice. Justice, too, has received much hypocritical lip-service and has served as a convenient motto for many who, in practice, deny justice. The positive effectuality of the sense of justice can hardly be established by quoting the necessity for justice; likewise the claim for justice is not defeated by quoting judicial protestation. The evidence must be empirically convincing, justice must be operative, attaining -- at least to a satisfying degree -- the ends for which it is designed. Law and institutions are both implements of justice and they, too, must reflect the prevailing sense of justice. In the area of operation, in the first instance, justice will be determined as it operates in law and institutions. In a very real sense, justice is the ought of both law and institution; law and insti-

tution the is of justice.

The reasons for racial prejudice range from fumbling attempts to generalize about whole groups of people to deliberate misstatement of fact. Certain things can be said about the culture, customs, institutions and modes of living of various racial and religious groups. People do belong to such groups. They are influenced in many ways by their group affiliations. But there are legitimate generalizations about groups. To recognize whether any statement is right or wrong, justified or unjustified, requires thought and information as well as the ability to weigh many factors in the scale of good judgment. Of course, we cannot neglect the role of environment and education in shaping prejudice in the individual, but the need for status plays a large role in this area.

Many stereotypes and dislikes are anchored not so much in the individual's personality as in groups to which the individual belongs. Because his group has acquired a relatively superior position, the individual may find it possible to disesteem or mistreat another group. These social divisions often have their origins in historical processes. In some cases it was conquest which produced dominance in one group and subservience in another. Time of migration, economic position, and other factors share in the creation and perpetuation of racial prejudice on American soil.

There are many groups which feel the pangs of prejudice; however, the Negro feels this pang in a most acute fashion. It is no accident that much of the writing in the field of group relations often refers to the "Negro problem" as America's number one problem. This problem mirrors the past America would like to deny. But this past is not dead, it is a living and vital force. Wherever the problem arises there is confusion and danger. Wherever the Negro face appears tensions are created, the situation is filled with things we long to forget but cannot so long as the Negro is present.

It is the height of inanity to believe that this past -- a past which haunts the conscience -- is dead.

It is folly to claim all is forgotten or subsumed in Christian love. The Negro has not forgotten, he cannot forget. The specter haunting the American scene is that the Negro has not forgotten and, therefore, cannot forgive. This specter fills the white man with fear and the situation in which the Negro finds himself produces hate in the Negro. Thus hate and fear complicate the problem of prejudice against the Negro, perhaps are integral to it. This problem plagues and has plagued our history. Whatever the veneer, however skilfully concealed, the Negro has the heritage of hate; the white man has that of fear. Fear that the Negro will some day be superior. What then of the superiority of the white man? What then of vengeance?

But the specter remains. The Negro, discriminated against, struggling to rise to the white man's concept of individuality, desperately striving for justice -- which is his due under the law, a law which he must obey even when he cannot respect it. The specter of the Negro who long has tried the path of faith and patience, of belief in Church and Bible. This specter is alive, yet not alive; the white man perpetually seeks to evade it with good works. But those good works done in the name if integration and brotherly love are a monument to mockery. Gentlemen talk of love and justice; Christians preach love and brotherhood. For the Negro there is no love, no brotherhood, and very little justice.

What is won, what the Negro achieves, he achieves at the price of struggle -- legal and extra-legal -- often struggle ending in bloodshed. Someone must pay, some must die, but this is the battle. A battle, perhaps not to be won in this generation, but a battle which must be fought. And yet, there is the Church, love, the brotherhood of man and the fatherhood of God. We pray, we live; we believe, we act.

Yet the specter remains and it will not be dispelled by all the words under heaven and in hell. The battle must be fought because the white man hides his fear behind a facade of assumed superiority. He projects his own weaknesses onto the Negro, whom he uses as a whipping post for his own hostilities, hostilities which are partly a reaction to the hatred observed in the Negro.

We can recognise the problem and the complexities of any proffered solution, but not in terms of brotherly love or Christian concern. As those terms are reflected in current Christian practice they have no value even after a good meal. Too many of us, anxious to get on with the work before us, brashly assume that awareness of a bad situation is sufficient to steer us to success. This is certainly not true. The enthusiast who rushes in to solve this problem occasionally seems heroic, but usually does nothing constructive. He has no concept of the deep-seated hatred, the vast reservoir of fear, the idealistically projected solutions of love and Christian concern. He is usually unaware of the equities demanded in a particular situation -- the equities of justice.

The solution offered by the churches, the teaching of Christ, is good. The principles are clear, right and just. However, it is demonstrable that the churches comprise the most segregated institutions in American society. The churches have lagged behind the courts, government, unions, schools, etc., as far as the achievements in the field of integration are concerned. Much of this lag has been due to the juxtaposition of a secularized liberty and a secularized equality, even in churches. The tensions produced by attempting to hold both in equal esteem (on a self-sustaining basis) has resulted in both being accorded to the majority group and, basically, denied to minorities. The churches, falling in step with political positions and ideals, have been caught off-balance. The tragedy is that the churches have forsaken the foundation upon which the ideals of liberty and equality ought to rest, not as ends in themselves, but as

but as by-products of a more basic way of life predicated on the Incarnation.

The problem of integration is stated wrongly if stated in terms of removing prejudice. It is more a matter of removing injustice -- that is, removing the barriers to liberty and equality which confront minority groups. When pursued as sole solutions, education, cultivation of goodwill (the churches), feelings of concern (paternalism), have little effect on the barriers of prejudice. Rather, the necessity is sustained interaction between majority and minority groups. This is essential if a climate is to be created such that prejudice can be removed and a firmer foundation laid for the social order. The answer of the Church (in pronciple, and there is no greater principle) is Christ as the firm and eternal foundation

Without detailing a program for the removal of injustice, I think it is safe to say that major changes in individual prejudice occur most quickly from exposure to social interaction in a new social environment, rather than from information and exhortation alone. Within wide limits, prejudiced persons will accept and participate in a thoroughly mixed and integrated setting if integrated patterns are established and accepted as appropriate by other participants in that situation. At just this point the churches can resume the leadership which they have so abjectly surrendered. Within the context of varying social organizations the churches can (and surely ought) stand as that group which accepts the Fatherhood of God and the brotherhood of man, and implements that belief by acting out its lofty principles within the culture. The churches can lead the way by changing patterns.

In this long battle, a battle by no means finished, the unforeseeable effects of which will be felt by many future generations, the white man and the Negro must come to terms with each other. There is hatred and fear to be resolved; perhaps the resolution must ultimately be in love, the love of Christ; but,

pending the achievement of that ultimate goal, I can see no alternative to a resolution of the conflict in terms of justice -- that due each man under the law. Any solution which does not recognize the equities of the parties involved will not, cannot achieve an accord which will be lasting and efficacious.

Basic to the solution is the necessity for the white man to find a way of living with the Negro in order to be able to live with himself; and this is true for the Negro, who must live not only with himself, but with the white man. This mutual acceptance may ultimately be found only in Christian brotherhood, but until that is achieves, it must be found in justice, a justice applicable to and for all.

A Personal Witness:

WHY I AM A PACIFIST

by W. Appleton Lawrence

Why am I a pacifist? I did not use to be. In the first World War, I was one hundred per cent behind our Government in its reason for entering the War and in the principles set forth by President Wilson as the basis for our fighting it out. I volunteered as a chaplain, and although I never was in active service, I did all I could to help in the "war to end war." When, however, in later years, I saw the "Pandora's Box" of enmity, hate, injustice, misery and suffering, the displacement of peoples, and the arbitrary carving up of countries which resulted from World War I, I was, I admit, deeply disillusioned; and so I began to rethink my position. I restudied the Gospels, brushed up on my knowledge of history, and rethought some of my theology, with the result that it slowly became clear to me that I had too easily accepted conventional ideas and majority views, and that my thinking had been largely the rearrangement of inherited practices and personal prejudices; and as I read the Gospels anew, I became slowly but surely convinced that Jesus Christ, -- by His teaching, His temptations, His life, His crucifixion, and His resurrection -- brought into the world a totally new attitude and approach through His practice and preaching of non-violent resistance and by His power to overcome evil with good. My pacifism was no longer based on disillusionment; it rested firmly and fundamentally on theological convictions. I came to a new understanding of God as our Father, of Jesus Christ as the Saviour of mankind, and of the overcoming power of His Holy Spirit through the ages. The importance of this has been more and more impressed on me in the years since -- especially during World War II, when I have seen that those whose pacifism was based on less firm ground discovered that their foundations were undercut by such arguments as necessity (what else is there to do but fight?); expediency (surely it is the lesser of two evils); or patriotism (you

certainly don't want the Communists to overrun our country and rule the world).

Second, in rereading events of history, I discovered that there have always been those for whom the Cross represents not simply an isolated event at the close of Christ's life, but is the very foundation stone of His teaching. There can be little question, indeed, that this interpretation was dominant for the first three centuries. The historians Harnack, McGiffert, and Cadoux, all concur in this. The early Fathers also bear testimony to this fact. Witness to this position is also borne by Celsus, a pagan, who, writing in 178 A.D., reproaches the Christians for their unwillingness to join the army. And Origen in the first half of the third century answers the charge by saying, "We (Christians) no longer take up sword against nation, nor do we learn war any more, having become children of peace for the sake of Jesus, who is our Leader."

The great change came with the conversion of Constantine in 312. In 314, the Council of Arles reversed the early position by enacting a canon which actually brought censure on those who refused to serve. Such has been the main stream of Christian thought since 312. Yet all through the centuries there have been small groups of men and women who have clung to the interpretation of the primitive Church. It remained for George Fox and the Quakers in the late seventeenth century to restate the case of non-violent resistance, and in his Journal we find his fearless answer to the civil authorities: "I told them I knew from whence all wars arose, even from lust....and that I lived in the virtue of that life and power that took away the occasion of all wars."

Third, there is the theological basis for being a pacifist. In the report of the Oxford Conference of 1937, we find that Pacifism is theologically approved as one of three positions which Christians may hold in their attitude towards war. Here it is plainly stated, "War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified.

War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. No justification of war must be allowed to conceal or minimize this fact." It then goes on to say, "First, there are those who hold that, even though entering a war may be a Christian's duty, in particular circumstances modern warfare with its mass destruction can never be an act of justice; Second, in the absence of impartial supernational institutions, there are those who hold that military action is the ultimate sanction of the rule of law, and that citizens must be distinctly taught that it is their duty to defend the law by force if necessary; Third, others, again, refuse military service of all kinds, convinced that an absolute witness against war and for peace is for them the will of God, and they desire that the Church should speak to the same effect."

I stand with the third group, and would rest my case on no special passage, but rather on the spirit and practice of our Lord, who, in the wilderness, rejected the ordinary ways of man for accomplishing good ends, and undertook to overcome evil with good, even though the sinfulness and wickedness of man was such that eventually He found Himself facing the cross. It is my conviction that Jesus made a consistent life practice of overcoming evil not by violence but by the way of forgiving and reconciling love. This method, I believe, is not a mere appendage to the Gospel but its very core and condition. Jesus went to the cross rather than betray the love method. I believe that Jesus' positive command to love, even our enemies, is still a required and not an elective course in Christian living.

Fourth, I have practical reasons for being a pacifist. I find that although many people would perhaps agree theoretically with much that has been said so far, what troubles them is the seeming impractical, futile ineffectiveness of such a position and attitude in the face of a threatening power such as Communism presents, and so I wish to add a few statements about pacifists as I know them.

I want to make clear, first, that pacifists are not

neutrals. They, as well as others, can distinguish between aggressor and victim, right and wrong, guilty and innocent. We are not isolationists. We will not for one moment admit that what goes on in Asia or Africa or India is no concern of ours. We are as deeply concerned, and care as much as anyone, for those who suffer in other lands. Nor are we "passivists," supinely acquiescing to evil which is rampant or the power which ravages the innocent and which knows no justice. We would resist evil even unto death, but we take to heart the words, "As He died to make men holy let us die to make men free." We are not appeasers. We hate the word and the practice. Christ went to the Cross Himself. He didn't offer His disciples. He acted not under the compulsion of necessity. He deliberately set His face toward the cross! We would do the same. We believe that war is wrong -- that it really does not settle anything except the question as to which power has the greatest military machine. Pacifists believe that the only adequate defense against our enemies is not to destroy them but to convert them and make them our friends; that this can be done only by creating confidence, by fair dealing, by being ourselves just and generous, and having concern and regard for the rights and needs of others as well as our own. We believe that this cannot be accomplished in a minute, and can only be attained by the relinquishment of absolute national sovereignty, and by the limiting of armaments to the level and instrumentalities of police power.

But the pacifist also knows that he still lives in an armed, selfish, warlike world where there is glaring injustice and where there are bound to be conflicts. What then? This condition has been true in all ages. When people asked St. Chrysostom, years ago, "Ought we not to resist evil?", he replied, "Indeed we ought, but not by retaliation. Christ hath commanded us to give up ourselves to suffering wrongfully, for thus shall we prevail over evil. For one fire is not quenched by another fire." Americans would suffer under such a program. Our standard of living would be lowered. We would lose liberty for a time. Some would be stood up against a wall and shot. But Americans suffer when we go to war. The pacifist

thinks that the world has tried war for many centuries, and that therefore it is time that we tried another way -- the Christian way; that the Cross, and not the sword, is the Nation's surest weapon of defense. The pacifist believes that only a kingdom built on love and sacrifice, on truth and justice, can permanently endure. The pacifist believes that in the long run, moral power is more than a match for military power; that dying for a cause is better than killing for a cause; that the forces of righteousness are in the long last greater than the forces of evil; and that, for Christians, the primary question is not whether pacifism will work, but rather, What is the will of God as revealed in Jesus Christ?

In brief form, these are my four reasons for being a pacifist: (1) Personal experience; (2) Historical background; (3) Theological convictions; and (4) long-range versus short-range policy.